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can be cut in sizes varying with the dimensions of the eggs, or the amount of writing intended to be placed upon them. Having made the necessary record, the very tip of the label may be moistened with coaguline and fastened to the egg as in Fig. 2. It

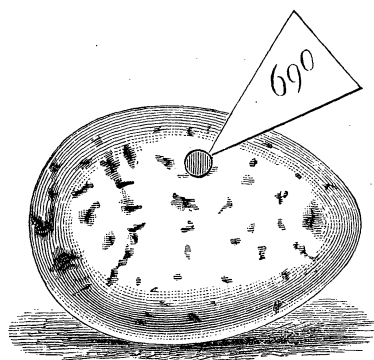


FIG. 2.

should be placed on the border of the drilled hole on the side, so that both may occupy as little space as possible. Almost the entire surface of the egg is now in a condition for examination. The advantages of such a label are seen at once. Both sides may be written upon. They may be used as handles by which to hold the egg for examination, thus saving many eggs from

being crushed. They may be made sufficiently large to contain all necessary writing, or small enough to suit the taste. They may be taken off at any time by simply dipping the cemented portion into warm water; and it is often desirable to do this, especially in exchanges. There is no possible danger of their being torn off when they are handled with the care usually bestowed on eggs.

A practical use of the above method is convincing proof of its efficiency.

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NOTES ON INDIAN MANNERS AND CUSTOMS.

BY DR. EDWARD PALMER.

The Navajoes in the presence of death.—In 1869, Colonel Dodd, agent of the Navajo Agency, was very sick, and Barboncito, the head chief, though quite unwell himself, went to see him. After gazing intently upon the Colonel for a few minutes, and shaking hands, the chief said in Navajo, "I wish you a good journey," and left the room weeping. When the agent was dead and laid out, all the Indians came to look on him whom they had loved so well, though it is their custom never to look upon the dead. At the funeral Barboncito expressed a desire to go with the Colonel, but afterwards recovered from his sickness.

A Navajo Indian being sick, his friends took away his ticket entitling him to food at the Agency, gave him an old blanket and

some water, and left him to die. No coaxing or threats of the agent could induce them to go near the corpse, and it was buried by the men of the Agency. The custom is, upon the death of a member of the tribe, to block up the door of the hut containing the corpse and never again to visit the spot through fear of evil spirits. They sometimes kill the best horse of the deceased and eat it at a funeral feast.

Navajo women gambling.—The Navajo women are fond of gambling, which they practice in the following manner. A square, marked off and surrounded by small stones, is divided into four equal parts, having ten stones to each part. A large flat stone is placed in the centre, and a stake four or five feet long is firmly set at each corner of the space. A blanket is stretched over the square and fastened to the stakes, but not to shade the players, as will be seen. At each of the four divisions of the square a player is seated on the ground, while young and old stand or sit around to enjoy the sport. Three short, flat, smooth pieces of wood, black on one side and white on the other, are used to play the game. The player takes the sticks in the right hand like jack-straws, and, bringing one end forcibly upon the stone, sends them up against the blanket which causes them to fall into the square. If three black sides are up, it counts five, if white, ten. If one white and two blacks are up it counts two, if two whites and one black, three. Each player keeps tally by scratching a notch on a stick with a stone. They are very fond of the game, manifest great spirit in playing, and will frequently stake all they have upon it.

Apache playing cards.—The Apaches now use in gambling a pack of cards similar in shape and ornamentation to those used among civilized people. They are made of horse hide, tanned separately, and painted with the juices of wild plants. Like the Mexicans these Indians will sit upon the ground night and day, and in all weathers, gambling with an excitement amounting almost to frenzy, and stopping only when the stakes or their strength is exhausted.

An Apache Medicine-man.—The medicine-man of the Ararypa band of Apaches is called Tseiland. He wears a very noted hat which could not be purchased at any price, owing to the belief that it came from the sun, and that to part with it would gain the sun's displeasure. The hat is made of buckskin and ornamented

with turkey and hawk feathers, buttons, shells, and turquois. It is never off his head, night or day, excepting for a short time when he is washing his hair or combing it. The fingers of an Apache answer for a comb, being drawn through the hair, while the head is bent a little to one side.

Apache rat-catchers.—The Apaches, old and young, hunt rats, with long crooked sticks, no hole being too deep or winding, no brush too thick or thorny for them. The entire animal, just as caught, is roasted, and before half cooked is devoured, entrails and all. It is amusing to see a party of young Apaches returning from a hunt, with rats dangling at their belts as thickly as they can hang. No dyspepsia disturbs these juvenile rat-catchers, no cat or terrier can equal them in dexterity.

Apache marriage.—After the female consents to be a bride, the bridegroom must get the permission of her father, who at the same time names the articles to be given in exchange for her. The groom delivers the goods and takes his bride, not to his house, however, for she must build and equip that, and procure a great portion of the food for the family. The life of an Indian wife is one of incessant and severe drudgery. Adultery is considered a great crime on the part of the wife, but public sentiment does not condemn the husband. As soon as the crime is proved, the unfortunate female is captured and her nose cut off close to her face, leaving a horrible wound which is not healed for a long time. For months some wear rags around their faces to hide the scar, and they conceal themselves from strangers.

Visit to the Moqua Indians.—In May, 1869, in company with the Rev. Vincent Colyer, I visited the Moqua Indians. One night, when camping near one of their towns, we wished some corn for our horses. The Governor being informed of the fact mounted the top of his house and called aloud for corn. A movement was soon discernible, house-tops, windows, and doors were occupied by listeners. The Governor repeated his call several times. Soon from every quarter corn was brought in flat baskets, until more than enough was procured, for which we were to pay nothing, but Mr. Colyer gave them some flannel. They were surprised to see us giving corn to our horses, because it is raised with so much difficulty that they use it only for their own consumption.

The governors of the Moqua towns are accustomed to mount

their house tops at night and to give instructions to the people regarding the labors of the following day. The night before we left the town of Uriba, one of these harangues was made, and we were informed that the governor had instructed his people to go out early in the morning and kill off the jack rabbits, which would otherwise eat up all their corn. Early next morning all the men turned out, accompanied by the women, whose business it was to take care of the game. Rabbits are an important article of food with these Indians, and the skins cut up into strips are made into cloaks and beds. The implement used in capturing them is the boomerang, which is shied at the legs of the animal. The captain of the same town once ordered the people out to capture the rats in the corn-field.

The Governor of Uriba invited Mr. Colyer, Lieut. Krouse, and myself, to dine with him in his three-story house. He received us cordially, showing us a silver headed ebony cane, the gift of President Lincoln. Dinner being announced, a blanket was spread on the floor, and upon it were arranged dishes of dried peaches, a good supply of mutton, and a large basket of corn-cakes as blue as indigo, made from the meal of the blue corn. There were also some dishes filled with a sweet liquid made by dissolving the roasted center of the agave plant in water; coffee completed the bill of fare. There were neither plates, knives, forks, spoons, or napkins, but the dinner looked clean, and so did everything else about the house. The bread answers for both plate and spoon. You take a small piece, lay a fragment of mutton and some peaches upon it, or a little of the sweet liquid and bolt the mass, spoon and all. This dinner, though prepared and cooked by Indians, tasted better than many a meal eaten by us in border settlements, cooked by whites. After dinner we took leave of the Governor with many thanks.

Eating customs in several tribes.—The Cocopah Indians of Arizona will not eat pork, though they have acquired a taste for salt beef. They are very fond of fish and will eat them at any time. They will not eat shell-fish of any kind. The Mono Lake Indians of California, eat soup made of angle-worms thickened with grass-seed flour. They also gather bats from caves and roast them in hot ashes without removing either feathers or entrails. Wasp nests are roasted and eaten; the more young they contain the better are they relished. The young Indians, in order to find the

nests, capture a wasp, place a small straw in the abdomen, light it, and let the insect go, they then watch its flight, follow it, and secure the nest. The Miama Indians were very fond of a dish prepared by boiling the roots of the yellow lily, *Lilium canadense*, with meat. In the fall the roots, often two inches in diameter, are gathered; they taste very much like green corn. These Indians also eat otter oil cooked in soup, and consider it very nutritious.

The Cheyennes and Arapahoes consider dog-meat a superb dish, and when they wish to honor a guest especially, they kill the fattest dog and roast it; great offence is given if the guest eat not bountifully of the chosen dish. They also eat poisoned wolves in the Buffalo country. The white men kill the buffaloes for their hides, tallow, tongues, and some of the best portions of the meat. The tongues bring a high price. The rest of the carcass is then poisoned with strychnine. The wolves eat the meat and their intestines become inflamed, producing death. The Indians remove the viscera and eat the remaining portions of the wolf. On Cow Creek in Kansas, in 1865, I saw the carcasses of hundreds of wolves that had been thus eaten.

The Wichita and Comanche Indians will not eat fish that have scales, but are fond of those that have no scales; they catch both kinds, and sell those which they do not like to the whites.

The Apaches kill the beeves issued to them in the following manner: They divide themselves into parties; a lasso is cast around the animal's horns and he is thrown to the ground. His throat being cut, a number of the Indians mount the body, still alive, while the others proceed to cut up the animal in spite of his plunging. I saw on one occasion a party cutting out the ribs, another removing the viscera, when the beast with a fearful bellow, extricated himself from the piles of Indians holding his legs, dealt one man a terrible blow in the face, and gored another in the stomach. But they rushed like wolves on their prey and soon had the quivering meat dangling at their horses sides, the squaws carrying off every morsel that was left. In this operation the strong have no respect for the weak, animals that have been sometime dead are not rejected, and every part of the carcass is devoured. They greatly prefer mule and horse flesh. It is roasted half done, all standing around and cutting off slices as soon as it is thoroughly warmed. They will not eat anything, however, that has been killed by lightning.

The Navajoes dislike pork, but they beg for it to soften leather. They do not eat bear's meat, and to call a man a bear is a term of great reproach. They do not eat eggs for fear that they will hatch in their stomachs. Turkeys also are rejected because they think that bad white men, after death, are changed into that bird. The transformation occurring beneath the water, the white markings in the feathers of the turkeys is due to the white foam. These Indians capture the turkeys and sell them to the whites.

While staying at the Navajo Agency I poisoned a number of mice for specimens and laid them away until an opportunity offered for skinning them; but hardly was my back turned, before they were stolen and cooked.

Prairie dogs are a favorite article of diet with the Navajoes. The animals are caught thus: A piece of glass is fixed in the split end of a stick which is so placed as to throw the light into the hole. The animal as he amuses himself at the glass is a good mark for the Indian. Another method is to place a large stone above the hole with a string attached; when the prairie dog goes off to feed, the string is pulled and the stone dropped over the mouth of the den. The dog returning and finding his door blocked up, commences to dig around the stone, when he is quickly pinioned by the hunter's arrow. The Navajoes mix their meal or flour with water, and pour the batter into a hole made in hot ashes where it is left to bake.

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RECENT LITERATURE.

A VALUABLE WORK ON THE HONEY-BEE.¹—This little French work before us is worthy of translation, so as to make its contents accessible to that large and growing class of bee-keepers who have mastered the technology of bee-keeping as practiced in this country. While it is eminently scientific, it is not above the comprehension of an ordinary reader. We notice particularly the full discussion of the embryology and anatomy of the drones, queens and workers, a subject not usually treated as fully as it deserves. The enemies and diseases to which this wonderful insect is subject are also described and the former also figured. The geographical distribution of the three domestic forms of the

¹*Les Abeilles, Organes et Fonctions Éducation et Produits Miel et Cire.* Par MAURICE GIRARD, ancien Président de la Société entomologique de France, etc. Avec une planche coloriée et trente figures dans le texte. 12mo, VIII, pp. 280. Paris, 1878. J. B. Baillière et fils.